

# PRECBAPTIST WOMANS MISSIONARY SOCIETY

JUNE, 1887. BOSTON.

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# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

#### FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. X.

JUNE, 1887.

No. 6.

WONDERFUL spring! What lessons you teach us! A few weeks ago, we looked up at the dry branches, and said: It does not seem possible, that, in a few weeks, the life within will have asserted itself in development of bud and leaf and flower. To-day, with glad hearts and beaming eyes, we look at the reality. Reverently we look upward, and thank our Father for the lessons taught us by this new creation. Our longing hearts would fain stay the growth for awhile, that we might drink again and again at this fountain of newness and invigoration. Exultingly we say: You had to grow. The life was within, and you could not help it.

We look over to our mission field in India. It seems dry with deep-rooted superstitions and perverted beliefs. Almost weary with waiting to see a wide-spread acceptance of the truth, as it is in Christ Jesus, we ask, Will the life of the Word ever make itself generally felt? By faith we look forward, and answer: Yes; for the Life is in the Word, and it will have to grow and develop. Some day there will come a wonderful spiritual spring to India, when "the desert shall rejoice, and blossom as the rose."

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2: 8.

#### OUR SOURCE OF COURAGE.

THERE is one thought, and one only, that can give the Christian worker real courage, and keep his heart strong for continuous work. That is, that the work is God's, and must and will succeed, in his own time and way.

We need often to have the help of such reminders. We look about us. We see sin in its deformity, in the most Christian neighborhoods. We see all the modern appliances of Christianity brought to bear, and still the problem is unsolved. How shall we evangelize the masses? We look in dismay at the tide of emigration, never so great as to-day. We read over again the figures already familiar: Protestants, 136,000,000; Greek and Oriental churches, 85,000,000; Roman Catholics, 195,000,000; Jews, 8,000,000; Mohammedans, 175,000,000; heathen, 835,000,000. Then we think of the few ripples of influence which will flow out from our best and most earnest efforts, and we begin to sympathize with Elijah, when he ran away to the wilderness.

But, at such times, we make the great mistake of thinking that, from our limited point of vision, we are able to take in the whole conflict; we fail to realize that our work, though infinitesimal in its relation to the great whole, is important to the result; and that, having faithfully done that work, we may as restfully leave all the results with our Heavenly Father, as the tired child, after a day of busy planning and contriving, drops all, and goes quietly to sleep.

We fail to realize that for us to yield to discouragement, is as though one soldier in an immense army should say: What does all this dust and heat and marching amount to? The commander on the hight has plans which the soldier is helping to

carry out.

Our Commander on the hight has plans which we are helping to consummate. When completed, "His dominion shall be from sea to sea, and from the river even to the ends of the earth."

Let the Christian worker always remember, then, that he is following a Leader, who never was and never will be vanquished. Apparent results are not real ones. God only knows how to estimate the latter.

#### WOMAN'S MISSIONARY SOCIETIES IN NEBRASKA.

BY MRS. A. A. MCKENNEY.

DURING the last three months, we have been trying to learn all we could, pertaining to the W. M. Societies in the F. B. churches in Nebraska. We knew no way to do this, except by attending each Quarterly Meeting as it convened, to learn from the ladies of the different churches about their work and needs.

This we have been able to do, as the Quarterly Meetings in the Nebraska Y. M. convene two weeks apart, giving one an opportunity of attending them all. In the Nebraska Y. M. (which does not include North Nebraska) are five Q. M.'s, with seventeen churches. In the Aurora Q. M. are the churches of Aurora and Central City. At Aurora, we found them weak and discouraged. The W. M. S. had discontinued its meetings, but we re-organized Feb. 5, with ten members; and, although few in numbers, we believe there are earnest sisters here, who will prove faithful. Hastings Q. M. has five churches,-Kenesaw, Fairview, Grove, Prairie Dale, and Pleasant Plain. Four of these churches now have auxiliaries, with an aggregate membership of seventy-five. Cass Co. Q. M. has but two churches, -Belmont and Centerville. Both of these churches have W. M. Societies, and are doing good work. Nemaha Q. M. has three churches, - Long Branch, Grand View, and Lincoln. Each of these churches has an auxiliary, with an aggregate membership of eighty-eight. Long Branch has a Young Ladies' M. S., also, with seventeen members; and Lincoln has a Mission Band of twenty-two children, making, in all, 127 mission workers in the three churches of Nemaha Q. M.

Jefferson Q. M., with its five churches, is doing but little through the W. M. S. There was once a Q. M. W. M. S., but,

for various reasons, they have held no meetings of late, and, at the last Q. M., not a lady was present to represent it. This Q. M. is the oldest in the State. It has had many trials to contend with, but, to all appearance, the clouds are now passing away, and we trust the dawn of a brighter day has come to Jefferson Q. M.

The Y. M. W. M. S. was organized at Aurora, Aug. 14, 1885. Mrs. A. D. Williams, president; Mrs. G. W. Knapp, secretary; Mrs. N. E. Alkire, treasurer. Their first anniversary was held at Lincoln, Aug. 20, 1886. The ladies felt they had met with some success, but not as much as if the ladies had reported their work more perfectly. Mrs. Williams was re-elected president; Mrs. Belle Toothacre, secretary; Mrs. A. E. Grey, treasurer. On March 19, at the last session of the Nemaha Q. M., Miss Alice McKenney was appointed State secretary, to fill the vacancy made by Mrs. Toothacre's leaving the State.

We have one dear sister in the State, whose presence is an incentive to mission work, wherever she appears. This is Sister Cooley, who labored so many years in India. We now have, in the seventeen churches in this Y. M., ten auxiliaries, with 250 members. The oldest of these societies is but two years old, some but a few months, others only a few weeks. We feel weak and small (children usually are, at that age), but we mean to live and grow by feeding upon that which will increase our knowledge and enlarge our souls, until they are capable of taking in all for whom Christ died. But few MISSIONARY HELPERS are taken in Nebraska, but many copies have been distributed among the churches during the last few weeks. Agents have been appointed in all the new societies, and fifteen copies of "Missionary Reminiscences" left in the W. M. Societies, to be read in their monthly meetings; and we are sure these grand books and the HELPERS will prove of valuable service in awakening an interest in mission work. While we have many obstacles to surmount in this new State, there are some reasons of encouragement and rejcicing. One of these is the number of earnest, consecrated young ministers, who are cheerfully denying self to build up their Master's cause here. Wherever we go, we find these brothers encouraging and helping the W. M. Societies in their work.

We find this great State one vast mission field, and our home work demands much of our attention and nearly all our means; but we know many hearts here are anxious to do something for our benighted sisters over the sea, and are looking forward to the time when they can do more for Foreign Missions. The great need in this Y. M. is more ministers, more Christian workers, more men and women who feel the necessity of giving Gospel privileges to the people who are so rapidly making their homes here.

#### HOW SHALL WE TRAIN THE CHILDREN FOR MIS-SIONARY WORK?

BY THE REV. JEREMIAH PHILLIPS.

TIME was when this question would have been understood as applying to foreign-mission work only. Now, a large and growing section of the church has come to regard all missionary work as ordinary Christian work, and all Christian work as essentially missionary in its character. So far as the latter view prevails, the superficial distinction between Home and Foreign Missions vanishes, and both are seen to be merely two departments, the same in nature, of a world-wide evangelism.

As the success of any enterprise must depend largely on the character of those in charge, it is to be said,—

I. The leader should be an intelligent and consecrated Christian. Christian zeal, effort, success, are the fruits of Christian character. And such character is based on two essentials: 
1. Intelligence. She must be in possession of the fundamentals of Christian truth. Besides the great facts of universal obligation to God, universal sin, and a general atonement to be received by faith, two facts of unspeakable importance should be known and recognized: (1) We are not our own, for we are

bought with a price; and (2) we are bound, therefore, to glorify God. To live, not unto self, but unto him who for us died and rose again. 2. Consecration. There must be in this leader a devotement of all the energies of life to a practical illustration of the foregoing principles. This will lead to an impartial regard for the whole will of God, and a constant readiness to be used in person and property for the honor of God. These qualifications must be regarded as primary. But more in particular:—

II. The leader should herself have a personal interest in the missionary enterprise. She must be something more than an official. She belongs to Christ, and undertakes the work for Christ's sake. She will be a student of the teachings of the Word in reference to missions, and an habitual reader of missionary intelligence and literature. She will be a regular contributor, according to her means, to the support of missions; her prayers will accompany her alms; and, finally, she is one who stands ready to go herself wherever God may please to send her. As to methods:—

III. We must depend, for the formation of a healthy, growing, and permanent interest in missions, on right instruction and wisely-directed work. The idea that an important part of the work is to entertain the children, is not wholly astray, although it is liable to be unwisely worked out. The entertainment should not be chiefly of the nature of amusement. The teachings of the Bible and those of the history of missionary work should be presented from time to time in brief lessons, and in an attractive manner. This cannot fail to entertain, and, at the same time, will nourish, a genuine interest in God's work for the world.

Then the instruction should be presented in such ways, and so applied, as to produce the conviction on each mind,—God calls me to be a missionary here and now, and he may send me far hence to the Gentiles.

Again, some kind of missionary work should be given them

to do constantly. They should be led in helping the destitute in their own vicinity,—in visiting the sick, gathering and sending reading matter to the poor, inviting children to Sundayschool, etc. Exercise for the benevolent sentiments that are inspired by instruction is of great importance.

Finally, as the children come to be of an age when they think themselves too old to be members of a mission band, their instructors should see that a society fitted to their age and needs is organized; that thus they may be kept under proper influences, until their views of truth and their purposes for a life of benevolent work are formed, and their career entered upon The work must be "line upon line, precept upon precept"—a tireless work of instruction, example, and patience. This may look like a wearisome task; but let us remember that nothing worthy the name of success in any line of activity is possible without hard work. God bless you in it!

#### A CRY FROM THE ZENANAS.

BY IOLA.

Air-" From Greenland's Icy Mountains,"

FROM o'er the dark blue waters,
A thrilling cry is borne;
It comes from India's daughters,
As hopelessly they mourn:—
"Behold us bowed in sadness,
Enwrapped in shades of night,
Where not a ray of gladness
Can burst upon our sight.

"Our land, so rich in treasure,
So lovely and so fair,
For us is void of pleasure;
We see no beauty there.
Shut up in dwellings dreary,
Bound close with error's chain,
All heart-sick and so weary,
We seek relief in vain.

"O Christian women, given
All that is bright and fair,
Free as the breeze of heaven,
Hear, hear our pleading prayer,—
Send to us, weak and needy,
The help for which we sigh;
And may that help be speedy,
Or soon we pine and die.

"Our gods, they aid us never!
But we have heard of One
Who will be with us ever,
Till all life's work is done.
Tell us this strange, strange story;
Oh, tell us, is it true
That your God came from glory,
To make us happy, too?

"Then hasten o'er the waters;
Send quick the joyous news,
That India's weary daughters
Its blessings may not lose.
We're thirsting, panting, dying,
Enveloped in deep gloom;
And Time is swiftly flying,
To bear us to the tomb."

#### MADAGASCAR AND ITS PEOPLE.

THE Island of Madagascar is one of the largest in the world, having an area of 230,000 square miles, and being 1,000 miles long, and an average of from 250 to 300 broad, being about the same in extent as France. It is rich in vegetable as well as mineral resources. There are mountain peaks, grand water-falls, and vast plains, in the interior, with a broad belt of sea-coast covered with a tropical forest and jungle, with wild animals, and birds of beautiful plumage. In some parts there is a deadly malaria, where fevers forever linger and prevail.

Most of the inhabitants are peaceable, but some of them are a barbarous people, and as savage as the wild animals of the jungle. It has grand rivers, one as wide as the Hudson at Albany, and which can, with some improvements, be made navigable for at least a part of its course. The coast is unhealthy, but the climate in the interior is generally unsurpassed. There are great plains elevated 4,500 feet above the level of the sea, which render the air bracing and delightful. These great elevated plains extend for hundreds of miles along the center of the island, and almost everywhere are of wonderful fertility. These plains are occupied by different races of people, among whom there is not much harmony.

The Hovas are the ruling tribe of the island. They are not the first settlers, but of Malay origin, and succeeded, after many hard-fought battles, in subduing many of the other tribes, and making them tributary to them. Some of the more warlike tribes retire to the distant parts of the island, and refuse to pay them tribute, and defend themselves when attacked. The Hovas have a fair complexion, with lustrous black eyes, and are, in every respect, in advance of all the other tribes of the island. The women are fair, with splendid hair and eyes, and some of them are handsome.

The Betsileo tribe rank next to the Hovas in the position they occupy. They are a strong and athletic people, and have many good qualities, and are successful as laborers and in business generally; but they are tributary to the Hovas. The women are not good-looking, and there is hardly one that you can call handsome; but both men and women have a large amount of manual dexterity. The men are the best agriculturists, and surpass others in raising rice, their great staple.

The women spin and weave, and, with very rude looms, make a variety of strong and useful cloths of cotton, hemp, and silk. They also make, from the fiber of the aloe and banana, cloth, sometimes of elegant patterns, often colored with much taste. These races never use skins for clothing. The native dress for the men is a loin-cloth, called a salaka. The women wear a kitamby, a sort of apron folded round the body, from

the waist down. In addition to this, both sexes wear a lambo, which is a large square of cloth, worn somewhat like a Roman toga. There are artisans of great merit, who are very skillful in working all metals. They make silver ornaments and filagree work of great fineness. These ornaments are of gold and silver, and are in great demand. It is said they will produce perfect copies of anything made by Europeans. They are very quick to adopt new ideas.

Until 1877, slavery existed to a large extent, but, at that time, slaves were set free. There were large numbers brought from Africa by the Arabs, but, since that date, no slaves are permitted to be brought upon the island; but slavery still exists among the Hovas and some other tribes. They are composed of free people, who have been reduced to slavery by debt, or for some criminal act or political affair. These slaves are called the Andèvo, and are mostly descendants of other tribes, who have been subdued by the Hovas, and are held by them as slaves. These slaves have some privileges, and are generally well treated.

The government officers are corrupt, and generally oppressive to all those under them. There are no salaries attached to officers in this country, and the result is that everyone collects his own salary from those under him. Every person is liable to be called upon at any time to give his time and render his services to the government, without the least compensation, and the system is carried out in an oppressive manner; even those educated and trained to trade by the missionaries, have been forced to bestow their services without compensation.

The people who have not been influenced by the teachings of the missionaries, are very immoral and untruthful, and cruel in war. The old laws of the Hovas were barbarous, and the punishment of death was inflicted in cruel forms for slight offences.

For more than fifty years (with one exception) female sovereigns have ruled the country, and it may be for that cause that the women of Madagascar occupy a higher position than they usually do in a heathen country.

The London Missionary Society has had here, for many years, a large and successful mission work, and last year reported over 60,000 members.—Hon. N. F. Graves, in Gospel in All Lands.

#### THE GOSPEL FOR THE MASSES.

IT is often said the Gospel has lost its hold on the masses. Has it ever, in these days, had hold of them? Never have we seen the Church even trying vigorously to lay hold of the people; how can it be true that her hold is relaxed? We have sent out a few distributors of Bibles and tracts to people, many of whom can not even read. There have been a few visits by missionaries and Bible readers along the alleys of our great cities; services have been held often in places so unfit that to go is almost to forfeit respectability. Churches and chapels have been built for the poor, and invidiously known as "mission churches." When we build elegant structures for ourselves, and these cheap chapels for the poor, the very contrast seems to say to the lower classes, "We hold you at arm's length." It is hard to understand the Christian philanthropy that forms Sabbath schools for the children of poverty, and calls them "ragged schools," as though to taunt poverty with its rags.

To heathen abroad, we send our best men and women,—trained scholars, linguists, physicians, preachers, teachers, our costliest apparatus and means of grace; and our success in evangelizing is threefold as great as at home! To the heathen at home we offer a dainty, gloved hand or finger-tip, as though we feared contamination; do not identify ourselves with the spiritual want and woe about us, and then wonder at the indifference of the masses to our churches!

The extent of this neglect of the Gospel in our cities is startling. At a meeting of the "open air mission," at Islington, the Earl of Shaftesbury stated that "not more than two per cent. of workingmen are wont to attend public worship." Is there anything in these workingmen that makes it impossible or impracticable to evangelize them? Christ gave the doubting John Baptist this as the mark of his Messiahship, "to the poor the Gospel is preached." The most destitute and desperate classes were most surely reached. "The common people heard him gladly." Luke gives upward of twenty instances in which the hate of scribes and rulers plotted Christ's ruin, and as many instances in which the common people stuck to his cause, and held his foes in check.

Our Lord both preached to and reached the people; they formed the bulk of his hearers and followers. Human nature does not change. If Christ's brief sojourn had fallen in these days instead of those, the multitudes who do not come to our churches, and the problem of whose evangelization the church seems unable to solve, would be found now, as then, thronging about him. But he would not be found enshrining himself in some grand temple, with a ten-thousand-dollar organ and a choir of star performers,-seeking to draw to a fashionable synagogue by attractions that smack of this present world. No; he would preach in our synagogues and temples as he did then, and he might be thrust out with murderous hate, as he was then. But, to find the common folk, he would go to the street corners, market-places, river banks, private houses, public marts,wherever the people are. He would make himself one among them,—one of them—not afraid to touch the leprous, to eat with publicans and sinners; lifting up the fallen, feeding the hungry, clothing the naked, visiting the sick and those in jails, saying to the outcast, "Neither do I condemn thee; go, and sin no more!" And, if the Church will not shut herself up in her gilded fanes, will not enshrine Mammon where she claims to enthrone God, and will go and make herself a savior to the lost, one with, one of, the least and lowest, take hold of poverty, misery, want, and woe, with an ungloved hand, through whose grasp may be felt the beat of a warm heart, the Church will reach the common people as her Master did. We are called, as a body of believers, to "take up the cross and follow Christ." Until we have

in these things followed him, and still failed to reach the common heart of humanity, it is not candid for us to talk as though the evangelization of the masses were a problem too hard to solve!—Arthur T. Pierson, D. D., in Christian Statesman.

#### MISSIONARY COSTUMES.

Since last month's report, the following contributions for costumes have been received:—

| Auxiliary, Blackstone, Mass      | \$1  | 00 |
|----------------------------------|------|----|
| Auxiliary, Elsie, Michigan       |      | 50 |
| Auxiliary, Center Sandwich, N. H |      | 75 |
|                                  | \$3  | 25 |
| Previously acknowledged          | 9    | 13 |
| Total                            | \$11 | 38 |

This leaves \$8.62 yet lacking on the pledge for the India collection. It is greatly desired that this might soon be canceled, and also some of the dialogues furnished with costumes. For one dialogue, three costumes have been donated, and a small sum would put this in complete readiness for service.

We wish to answer here one or two queries which have come to the committee:—

"Are these missionary costumes intended for the use of Rhode Island or New England societies, or for general service throughout the denomination?"

If this point has not been fully understood, we are glad to restate emphatically that they are intended for the use of any and every society throughout the denomination, north, south, east, and west.

"What will be the expense connected with the use of the costumes? Shall we hire them, or receive them as a loan from the Bureau?"

The committee proposes to send them out free of charge, the society applying being subject simply to the cost of transportation. And it has been suggested that where the distance is very great, thus making the expressage an item of consideration, that Quarterly and Yearly Meetings, or several societies, might unite in sending for, and take turns in using the costumes.

We repeat the request that each auxiliary and band will devote a few cents per member, to this work. Forward contributions to Miss Kate J. Anthony, 40 Summer Street, Providence, R. I.

#### ONCE AGAIN!

ONCE again your treasurer begs leave to remind the workers that contributions are coming in *very* slowly. Already the third quarter is almost ended, and special efforts must be made during the remaining quarter, if we close our financial year, as every other year has closed, without a deficit.

We make this earnest request just now, because Yearly Meetings are at hand, and an excellent opportunity is there given for raising money for our work, and for calling the attention of the auxiliaries in these Yearly Meetings to the immediate needs of the Society.

Let us, one and all, send in contributions at once, either through the local societies, or personally, to the treasury. As Arthur T. Pierson, in the *Missionary Review*, says: "The whole world is open to the Gospel as it never was before;" and what part shall we have, as a society, in the work of sending this Gospel? We wait an answer.

TREASURER.

"And there was given him dominion, and glory, and a king-dom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 14.

## FROM THE FIELD.

#### A FORTNIGHT IN CAMP.

BY MISS NELLIE M, PHILLIPS.

THE other day, when I read in a home paper that American college boys have more enthusiasm to the square inch than any other class of people in the world, I fell to wishing that Yankee enthusiasm were an article of commerce, and I could invest a few thousands for the benefit of Indian youths. People who can see no practical value in a joke, and apparently think it utter waste of energy to laugh at one, when the time might be more comfortably employed in sleep or smoking, are not the ones to "set the world on fire,"—religiously or otherwise—in this age.

The first two weeks of February Miss Coombs and I spent camping in Garbata, Chandrakona, and Ghatal. These towns have, for years, had government schools, which have had great influence on the general intelligence of the people, many of whom are fairly educated in their own language, read weekly papers, and some talk good English, while some rays of light have penetrated even into the zenanas.

But what have these facts to do with enthusiasm? Just this much: Western education has brought with it a good share of that enthusiasm from which it can never be entirely separated; and we found numbers of school-boys with intellects as bright as those in our own colleges at home,—boys, and young men, too, who have discovered that there are many things in the world worth knowing, even if one must study hard to find them out. Fortunately for us, they were wide awake to religious as well as scientific truth, and listened with an eagerness which made it a cross to stop talking. They remembered by name the missionaries who had preceded us, and, what was better still, remembered what they had said, and came to us for the express

purpose, as they said, "of learning of the 'perfect religion." There are no English residents in any of these towns, hence we found ourselves attracting general attention. The children who followed us in troops announced us everywhere, and it was probably because we sought out the people, instead of being unapproachable and exclusive, that they were so quick to recognize us as "the preachers," and not English ladies of society. In our work elsewhere, Miss Coombs and I had found one of the greatest obstacles in the way of religious conversation to be the inquisitiveness of the people in regard to a hundred other things. I remember the disappointment I have often felt in villages, where the women, if not completely frightened away, and driven to hide in the house at our approach, sat about us only to stare, and ask personal questions. Where we had hoped to speak of Christ, we must first take our part in the conversation, which runs something like the following:-

"What did you come here for? Want to sit down? Why, yes, sit down, if you want to. Where do you live? Who else is there in your house? What, no children? And as old as you are, without husbands! What do your caste folks eat? Oh, no, you white folks don't eat rice. You know everything; but if you lived on rice and greens like us, you would be fools, as we are. What makes you wear such a lot of clothes? Can't even see your feet! Want to say something to us? Very well; but we must call the men to hear, for we women are nothing but dunces,-can't understand a word." So much for satisfying their curiosity, and paving the way for ourselves, as we hope; but no sooner do we begin to speak of more serious things, than they show their dissatisfaction, and, in a few moments, one begins pounding out rice near us; another makes a noisy announcement that it is time for all to be off to their baths in the tank; and they set about their daily duties with a directness and an indifference to our presence, which says very clearly: "We've no time to waste talking with idle folks, who have nothing to do but to go about hindering busy people, while they pick flaws in their religion."

After repeated experiences like these, you can well imagine what pleasure we found in two weeks' steady work among people who frequently sent for us for the express purpose of telling them about our religion, and would tolerate no interruption from crying babies or household duties.

Among our listeners was a widow of middle age, who paid unusual attention, following us day after day, as we sat in the veranda of one neighbor or another. She often interrupted us to "bhangya dow" (break into fragments, and give away) to the company, in language they would understand more readily, the message she was first to catch from our lips. I shall not soon forget her delighted surprise, when, as we were about to say our adieus on the last day, some question was asked as to how we came to India. "We will tell you about it, and want you to remember, so that you may know what a blessed religion of love the Christian religion is." We were hardly half through our explanation, when she, catching the idea in advance, turned to the women about, and explained with the greatest eagerness. "Why, don't you see? They don't get a cent from government, for trying to make us Christians. It's the women who do it. They have heard all about our worshiping idols, and that we don't know anything about Jesus Christ; and they felt so badly that they set at work all of themselves. No one makes them do it; it's just because they love us; and some of them are poor widows, who work with their own hands, like us, and they helped, too. And they all said, 'We have our children and homes to take care of; we can't go so far away, but will give our money to you; ' so they brought it all together, each as much as she could give, for it costs many rupees to come across the great seas, and when they gave it to these two Missibaba's, they said, 'Now you take this, and go and tell those poor women all about Jesus Christ.' Don't you see? And that's how they came to be sitting in our veranda to-day."

Not unfrequently, when we have gained the attention of the women, we are suddenly interrupted by some male listener, who

attempts to engage us in argument. The Hindoos, as a race, have so great a fondness for speculative theology, that they have little time left for practical religion. They are by no means dull in argument, and sometimes an encounter with them is unavoidable. Usually they will leave us if we politely explain that we came expressly to talk with the women, who have no chance of learning anything, and not with the men, who can go and come when and where they choose.

Occasionally, more than a polite invitation is required, as when a loud-mouthed, over-fed, religious beggar set himself to monopolize the time, where there was a company of good listeners, by asking all sorts of unanswerable questions, and speaking of the Incarnation in a manner so unchaste as to be little short of blasphemy. Determined not to lose our opportunity of a word with those who really wished to hear, we finally silenced him enough to say: "Now, we have been to a great deal of trouble to come here. We have left our country and homes and friends; we have crossed 'seven seas' (the Hindoo idea), and come to this country which is very unhealthful for us, all for the purpose of telling you some things that we do know. If you are willing to drop these deep subjects which neither you, nor I, nor anyone but God himself can understand. and let us talk of something which is very plain and simple, and necessary for us all to know, why, we will sit a little while, and talk with you; otherwise, we really can't spend the time." "Speak, speak," came the quick answer; and we had the best of attention from all, the intruder included, while we told them of their sins and their Saviour.

One of our most satisfactory afternoons was with a company of young men and boys from the government schools, who had come full of arguments from infidel books,—quite too easily obtained, even in the vernacular. Before the spokesman was ready for the attack, recognizing the situation, we drew him into conversation in regard to a variety of questions not directly religious, and when at last they asked us to sing, we gave them Gospel truth in one after another of those beautiful Bengali hymns, to which they listened with an interest in which their errand was quite forgotten.

And now shall I tell you what was the burden of our thoughts

through that busy fortnight, — what haunted us daily as we spoke to the few, and saw the hundreds pass whom we could not reach by a single word? Oh, for the laborers!—the young, enthusiastic, trained laborers, those who are to-day in the classrooms of our colleges at home, learning by study, as well as heart experiences, those unanswerable Christian evidences which Indian youth are seeking in vain! If it is a great name you are seeking, it is waiting for you in scores of such towns as these, where there are, to-day, hundreds of people intellectually convinced of the truth of Christianity, who continue to laugh at it as impracticable, because they have never been personally acquainted with one Christian.

Don't stop for an empty treasury. As I write, I sit by the window in the new bungalow in Chandbali. Ten years ago, there was neither man nor money for this place. A student, lately from college, heard the Master calling in tones too clear for the report of an empty treasury to stifle them. Taking the call as an indication of duty to others as well as himself, he presented the matter, in all seriousness, to those who at last furnished the means that neither he nor the Board could supply,

The Board, seeing a good work initiated, was at last able to lend a hand; and now Chandbali has the Gospel preached in English and Oriya, and worldly-minded government officers, as well as degraded natives, have ceased their laughing, and fell to wondering what sort of a religion it can be, to have such a power over one's every-day life and conduct.

Where are the young men and women who are to change ridicule to worship in Garbata, Chandrakona, and Ghatal? God grant their faces may soon be turned India-ward!

Chandbali, April 2, 1887.

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and started on his mission.

### LETTER FROM MISS I. O. PHILLIPS.

THE missionaries who came out this last winter brought with them so large a number of boxes, containing materials for work, that I think every lady in the mission has, at present, an abundant supply of patch-work, thread, needles, pins, buttons, pictures, dolls, and bags.

We have all, I believe, tried to acknowledge the articles received directly to the donors; but, for my own part, I have been unable to learn exactly where each parcel was from. Some packages arrived at Mrs. Bacheler's home, and some at the *Star* office, without any directions as to whom they were intended for, further than that they were for mission work. No

sender's name, either, was to be found with them.

Some were re-packed, in order to reduce the number of cases which would have to be constantly cared for on the passage out. In this re-packing, when there were so many to handle, and the time so short, it would not be strange if some which were labeled lost their directions. So some of us must resort to sending a general vote of thanks, and hope all those who have not heard from us directly will accept their share.

I have the following to report: A large number of nice scrap-books, made of pink and lavender cambric, very useful; a little box carefully packed with large pieces of bright calico, four or five pairs of good scissors, a quantity of thread, buttons, and needles, too, I think. (This last may have come from Bowdoin-ham, Maine, but I am not sure.) Besides these, I would like to say "Thank you" for my share of a parcel marked, "For the Phillipses," and for quite a large box sent from Michigan for general work, which, since it came from the West, has been made over to us Western missionaries.

As the result of the benevolence of some good friends at home, we are all enjoying an abundance of dried apples, berries, beans, and corn, never before known in our mission, and which serve to bring up many pleasant recollections of home, prominent among which come the thoughts of the Sunday dinners of baked beans and brown bread.

But none of these produced the merriment that a little bag did, brought out in the Literary Society, one evening. Miss Coombs, after graphically recalling the tramps in the woods, and the forbidden and hence hidden gum-chewing in school, of childhood days, opened the little bag, and began passing about some of the much-offending spruce gum. Order and decorum were entirely forgotten. The big boys, particularly, became unruly, and Miss Coombs had great ado to save her little store from being unceremoniously rifled.

I am sure all the friends who contributed to fill the boxes would have easily understood how well they were appreciated, had they been about when the cases were opened.

Balasore, Feb. 25, 1887.

## HELPS FOR MONTHLY MEETINGS.

[Sing, as a part of the opening exercises, the hymn in this number of the Helper,—"A Voice from the Zenanas." As it may be difficult for the women to transfer the ideas to their own language, we suggest that Bro. Griffin's article on the physical aspects of the country be read in turn by the members present. Have the map of our mission-field hung where it can be easily referred to, and use it during the readings. We subjoin additional articles, that were used in the Roger Williams Auxiliary, in connection with the plan of study suggested in the March Helper. With copies of "Missionary Reminiscences" in the hands of some of the members, a whole meeting can be made interesting by looking out and reading the references in the first article.]

#### BALASORE.

The work undertaken by each missionary to the present time:—

#### "MISSIONARY REMINISCENCES."

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Pages 7 and 8—seventeen purchased a dwelling and five acres of land. 24-Mrs. Noyes. 32-chapel. 45-Bachelers. 46—two churches. 57—Mr. Dow, singing missionary. 76— Mrs. Bacheler; small class native preachers. 103-Miss Sut-104—Mrs. Cooley. 115—Miss Crawford. 144—Mr. Smith. 173—chapel. 194—Mr. Cooley. 205—Mr. Wood-224—Fakir Das. 248—Mr. and Mrs. Miller. 257— Dr. Bacheler. 287-Mr. Phillips. 291, 294, 311—church. 312-Rev. E. C. B. Hallam. 313-baptisms; Bhekari died. 317-Rev. B. B. Smith died, Nov. 22, 1872, leaving his wife alone to conduct the mission. Mr. and Mrs. Marshall took up the work at Balasore, in 1873, Mrs. Smith being obliged, on account of ill health, to go to the mountains, the work consisting of care of church and Sunday-school, orphan asylum, vernacular school, industrial school, care of outposts, Metrapore and Suntpura, bazaar and district preaching, zenana work uncared for during Mrs. Smith's absence.

Mrs. Marshall, girls' school and normal class. Miss Ida Phillips went to Balasore in 1877, and was engaged in teaching in the zenanas, and, in 1881, in teaching day schools also. In 1879, Rev. Milo J. Coldren entered the field, laboring with Rev. Mr. Marshall, at Balasore. Miss Hattie Phillips was stationed at Balasore in November, 1882, to assist Miss Ida.

Mrs. Coldren went to Balasore in 1882, and assisted in the schools. Rev. Z. F. Griffin took charge of the orphans' school in 1885, and of the church in October, same year.

MISSIONARY HELPER, DECEMBER, 1886.

Page 13-Miss Ida Phillips reports. 15-Mrs. Smith re-

ports. 23-Removal of orphanage.

A letter from Miss Ida Phillips, dated December, 1886, contains the following: "We have just closed the most helpful series of revival meetings which the Balasore church has had for the past six years. Fourteen have already been baptized. In another month there will be quite a number more ready to follow them. My work among the Hindoos is particularly interesting to me just now. Yesterday, one of my old pupils, who married, and left school nearly two years ago, came home to visit her mother. I went to see her, and found her just as much one of my girls as ever, and greatly rejoicing in the fact that her husband had given up idols, and become a Brahman; and she was quite at liberty to worship God as she had learned to do in our school. She remembers old Bible lessons, and was eager to learn more. She asked us to pray for five persons who confess their faith in Christ, but have not courage to be baptized."

When and by whom was Balasore first occupied?

Messrs. Noyes and Phillips, with their wives, arrived in Calcutta Feb. 4, 1836. Leaving Calcutta Feb. 22, they proceeded by land, one hundred and fifty miles south-west, to the Balasore General Baptist mission station, where they were warmly welcomed by Mr. Goadby, its resident missionary, and by Ganga Dhas, a noted native preacher. It was decided that Mr. Phillips should remain in Balasore for a season, and, while prosecuting the study of the language, assume the superintendence of four native schools.

Mr. Noyes accompanied Mr. Sutton to Cuttack, one hundred miles farther south, and, in connection with the study of the language, took charge of the English schools for native young men.

The station at Balasore having become vacant by the return of Mr. Goadby to England, the English brethren offered it to our missionaries, and with it, the whole of the Balasore district, which they occupied in February, 1838.

## HOME DEPARTMENT.

#### HOW IS IT WITH YOU AND YOUR NEEDLE?

BY LIBBIE CILLEY GRIFFIN.

YOU will not be in India three months, Libbie, before you will think it a sin to take a needle in your hand." So said Mrs. J. L. Phillips to me, thirteen years ago, during my first week in India. I answered, "Will I not?" As the days and weeks went by, and I saw the need of every minute's time and every bit of one's strength and thought in our work, I, too, came to feel that I could not touch a needle; and I come to you, my sisters, this bright afternoon, to ask you earnestly, in the sight of

God, How is it with you and your needle?

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You are mothers, perhaps, with little ones around you; you are not suffering for any necessity, it may be, and yet you must plan, do your own work, and care for these little ones, entirely yourselves. Let me ask you if you have stitched hours, to-day, on the trimming for the tiny garments that will hide the perfect form of your restless baby, or on the puffing and plaiting of the school dresses of your girls, which are made after the most approved plan? And did you do all this when you could catch a moment to sit down? And tell me of your ironing-day. Do you spend far more time ironing tucks, puffs, and ruffles, than you do on all the plain, and, may I not add, necessary work?

Don't say, "Mrs. Griffin is too strict, and wishes us to make old folks of our children." She does not, my friends; neither does she want you to make old folks of their mothers, long before their time, nor does she want your children to be motherless ere long. Is it right for you to overwork, when it might be helped, and thus bring suffering upon yourselves? But you may think you are willing to endure for your children's sake,—a noble sentiment, if the endurance brought a necessary good to them, but, if not, the martyr glory is sadly missing. Your baby does not even know its dress is tucked, and your older children are reasonable, and will be glad to forego much, if you tell them why. Indeed, if you give them simple tastes, they will be just as happy with little as with much. Are you willing, then, loving mothers, to sacrifice your own love of seeing your

little ones in as fine clothes as other people's children, and also, are you willing to sacrifice most of the trimming on your own clothing, that you may be well for your children's, your hus-

band's, and the world's sake?

At a physician's dinner, once, women were toasted as "the support of the doctors." We would be indignant, did we not know that our needles and shears help to support them. Do you spend hours, needed for rest, in making trimmings for your dress skirts, which must weary you in the wearing, and which may, and probably will, by their very weight and discomfort, bring upon you actual disease? Are you careless about some things, and disobedient in others, for "looks" sake? I pity the woman who would say to a faithful friend's remonstrance, "I know it is not healthy, but I would look so, if I did as you say!" "Is not the life more than meat, and the body than raiment?"

Again, can you afford to spend the time for so much fancy and ornamental sewing? A part of that time, certainly, could be more profitably spent in good reading, in studying, and in resting; in joining your children in their out-door rambles, in hearing their little plans, rejoicing in their joys, and sympathizing in their griefs; in telling them of the Christ-child, and ' leading them to him; in understanding what your husband understands, and in giving him as good and as attentive company at home as he can get abroad; in being interested in all who come to your home for whatever cause, and in making their coming a bright time in their lives; in short, in being more yourselves, because you have the time to be. I have known Christian women who were too rushed during the day to hardly pray, and who would go to the prayer-meeting, the covenant meeting, and the missionary meeting oftener, they say, " if they had time," or "if they were not so tired when night came.' Are you of this number? Need it be so?

#### HOME TALKS.

BY AUNT STANLEY.

IN the February and March numbers of the Helper, we spoke of the interest attending the coming of an infant into the home, and the duty of consecrating our children to such services as shall secure God's blessing.

Another important thought for parents is that no sooner does

the child come to them, apparently wholly theirs, than they are obliged to begin to let go their hold upon it. At first, its utter dependence makes it entirely an object of care. Very soon it begins to observe, then to show a will of its own, then to want to do things in accordance with that will. As the child grows older, independence of thought and character develop more and more rapidly. The earliest years, then, should be most wisely used in making right impressions, in guiding and molding characteristic traits, and in teaching self-control. We used to hear people talk about breaking a child's will. Its will was no more given to it to be broken, than its arm. It needs to be taught how to use the arm so as to be industrious. It needs, also, such help and wise guidance as will teach it to control its will when it needs control, and give it action when it needs to act. boy who answered promptly, when asked by a companion to go into a saloon, and drink beer, "No, I never go into those places," and walked away from his tempter, had not a broken He had learned to use a strong will wisely.

But, alas for the parents! How few have themselves learned the quiet, steady control of self, that fits them to use the first months and years of a child's life so wisely as to have nothing to regret! The parent can not hide his own anger, or other indulgence in passion. Children are keen critics. They are influenced more by example than precept. Let the parent be what he wants his child to be, then his precepts will avail.

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### HEAD-QUARTERS.

The work of securing funds for the head-quarters of the Woman's Bureau at Ocean Park, Maine, is progressing. Already a memorial gift of \$250.00 has been pledged by an organization of young people in Rhode Island, which will name the building. A lady in Massachusetts has promised to be one of eight who shall pay \$25.00 each, for the reception-room, and two others have given their names for a like amount, for this room, leaving five shares unpledged. We hope to see this room, and the missionary, children's, committee, and toilet rooms, finished by special contributions. Several persons, well known in our work, have already become responsible for sums varying from twenty to five dollars each, so that about \$420.00 of the \$1,000.00 is now pledged. It is hoped that every one who is desirous of

seeing a building at the Park which shall add to the attractiveness and homelikeness of the place, and which shall be helpful especially to the missionary and Sunday-school work, will, at once, send pledges or money for the building to the treasurer, Mrs. J. C. Osgood, South Berwick, Maine. PER COM.

## WORDS FROM HOME WORKERS.

#### ILLINOIS.

An auxiliary was organized March 18, at Cottonwood, with twenty members; Mrs. John Allen, president, and Maggie Clark, secretary.

#### MAINE.

[The following letter voices the feelings of so many of our dear, earnest women, that we give it entire.]

It has been such a very long time since the sisters have heard from our little corner of the Master's vineyard, that I fear you may think us falling asleep over our work. But there are a few hearts, even here, who are still alive to the interests of the woman's work.

In a country community, where one must go three miles or so to the place of meeting, the meetings must be few, even if there were not so much manual labor to be performed; but the demands of large families and large farms are imperative, and must be met. It is hard, so hard sometimes, to decide what is the present duty, when the petty, wearying details of every-day life absorb all one's strength and vitality, leaving hardly sufficient nervous force to plan the next day's work, and none whatever for mental effort outside the household. Yet, even here, there is comfort in thinking that the children of Israel must needs be made weary of Egypt, by reason of cruel bondage, hard service, and sufferings, before they were ready for emancipation. And there is always comfort in the thought that "we can move the arm that moves the world," and can lift our hearts in prayer to

God for his blessing on our beloved missionary work, and other work in which we would gladly engage. This we may do, while our hands are busy in ministries for the household.

There has been but one meeting of our auxiliary since the That was held during the present month, with an attendance of seven adult members and six children. Our membership is now twenty-five. We have sustained a great loss in the removal of one of our most valuable members, Mrs. Benjamin Knight, who was one of the charter members when the auxiliary was first organized, July 2, 1873, by the late Mrs. J. M. Pease. She has been always helpful, ever interested, and devoted to the cause of missions through all these years; ready with heart and hand to do all in her power to work with God to bring the world to Christ. Nor was this work the only one in which her gentle heart saw the need of effort. She was a ready and cheerful worker in church and Sabbath-school, as well as in her own family and neighborhood. She never turned a deaf ear to the cry of the needy or suffering, often leaving her family, to assist a sick neighbor. I have many loving memories of her sweet kindnesses as a neighbor and friend. Her cheerful helpfulness will be sadly missed. She passed to her reward, after a brief illness, on Feb. 28, 1887. What is our loss must be her infinite gain. May her spirit abide with her sons and daughters, and may they be interested to do all in their power to forward the work which lay nearest her heart, - woman's work for A MEMBER. woman.

East Otisfield, May 15, 1887.

### MICHIGAN.

The Woman's Missionary Society of the Calhoun and North Branch Quarterly Meeting met at Girard, Feb. 5, in connection with the Q. M. At the two previous meetings, the society held no public service. At the August session of the Q. M., the Rev. C. D. Berry preached an excellent missionary sermon. At the November session, a programme was prepared, but the Rev. J. S. Manning being present, by request gave us an interesting

sketch of his mission work in the South. So, at our February meeting, all were glad to listen to the well-prepared programme, which consisted of three essays, recitations, an interesting paper on temperance, by Mrs. J. A. Debou, and a paper by Mrs. Cook, contrasting the worship of the heathen's gods with the Christian's God. The president, Mrs. E. French, gave a short but pointed address. The exercises were interspersed with good singing. The society, by vote, will send \$25.00 for the support of a zenana teacher in India.

Mrs. Theo. Cook, Sec. pro tem.

#### NEW YORK.

MIDDLESEX.—We have lately organized a young people's mission band, composed of the young people and children from our Sabbath school. They enter into the work with cheerful earnestness. They gave a concert last Sunday evening, consisting of singing, mostly by the children, recitations, and dialogues. Several questions in regard to our work in India were answered by the pastor, illustrated by maps, which information was new to many.

L. L. STEVENS.

Оню.

The "Cheerful Givers," of the Cleveland F. B. church, gave their "second grand concert" on the evening of March 28. The high-sounding announcement elicited many smiles, but the enjoyment of the evening's entertainment prompted a verdict of grand aims, and was justly pronounced a creditable effort. exercises were conducted by the president, Miss Jessie Cey. Eva Patch gave a kindly greeting to the audience. The report of the secretary, read by Josie Danforth, stated particulars concerning the object and management of the band, and begged for both help and encouragement. "Who will ring the Bell" was nicely read by Jessie Turnbill, and "The Best Use of a Penny" recited by Lizzie Jenkins. From the wee ones came a musical exercise which all enjoyed, and another, entitled "The Missionary Clock," was impressively given, and showed careful preparation. The "Missionary Surprise Meeting," in the January Helper, suggested the closing sketches and readings, which were termed "Our Heathen Sisters—How to help Them." The society sang the old hymns, opening with "Where are the Reapers?" and closing with "Bringing in the Sheaves." About fourteen dollars were realized from the concert; and, more than this, a strong incentive gained to reach out wider in our efforts to help the unfortunate.

During the past few months, the "Cheerful Givers" have been preparing some picture-books for use in mission schools. These were made of manilla paper, and filled with pictures of many sorts and sizes. Some of the cherished button strings are also to be donated, and, with other articles, will find a place in our box for India.

A. P. STOCKWELL.

The following resolutions were passed by the Woman's Missionary Society of the Seneca and Huron Q. M., Feb. 17, 1887:—

Whereas, It has pleased our Heavenly Father to remove from us our worthy sister, Mrs. Lou Carpenter, therefore

Resolved, That, while we bow in humble submission to the will of our Divine Maker, we will ever cherish the memory of our departed sister; that we, the members of this society, realize that, by her death, we have lost an efficient worker in the cause of missions, and an earnest and consistent Christian.

Resolved, That our heart-felt sympathy be, and is, hereby tendered to the deeply afflicted husband and the entire family in the greatest of all earthly losses, praying that God will sustain and comfort them in this their great affliction.

Resolved, That a copy of these resolutions be presented to the family, entered upon the record book of this society, and be sent to the MISSIONARY HELPER for publication.

Mrs. Almira Johnston, Mrs. A. J. Waller, Mrs. Jane La Rue.

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. 49: 6.

<sup>&</sup>quot;Also I will make him my first-born, higher than the kings of the earth."—Psa. 89: 27.

## OUR YOUNG FOLKS.

#### THE SOCIETY AT SPRINGTOWN.

LACT is, it's all folderol!"

That was Uncle Meggs' comment, with a good-naturedly contemptuous laugh, as, leaning back in the creaking old rocking-chair, where he was enjoying his Sunday combination of

reading and sleep, he took up his newspaper again.

"Does well enough for folks that get their money easy, and have so much they don't know what to do with it; though I doubt if there is any good in sending it 'way off to heathen lands then. But, anyway, I don't see any sense in his coming out here to talk about it to a lot of country folks; it's all we can do to take care of ourselves," said Aunt Polly, laying down the old hymn-book, over which she had been dozing for the last hour, because of her feeling that "a body ought to do a little good readin' on Sunday," and placidly tying on her apron, preparatory to getting supper. "Joe, if you'll run and start the kitchen fire, I'll make some cream flap-jacks for supper."

Joe had divided his day between the swing in the old woodshed, looking after his squirrel-traps in the woods, and his present position of luxurious ease on the carpet. Only Genie had thought it worth while to trudge a mile, through the afternoon sun, to the little church at the cross-roads, where Sunday-school was held. But when a stranger told of the boys and girls in a far-away land across the sea,—of their wretched homes and miserable lives, and how the missionaries were trying to help and teach,—she forgot her long walk, and everything else, and listened with earnest face and kindling eyes. She did so wish that Uncle and Aunt Meggs and Joe had been there to hear; for the stranger wanted all the people in this free, happy country to help them. He said that even the children could help. She tried to remember it all, to tell those at home, and hurried away as soon as the service was over, for fear she might partly

forget. But before her eager story was half told, Uncle Meggs had pronounced it "all folderol," and Aunt Polly had pushed it aside for the weightier question of flap-jacks for supper.

Genie's lip quivered, and her eyes filled with tears of disappointment, as she went slowly up to her room under the sloping roof. "I was so sure they'd care; I believe they would, if they'd only heard him. But now I can't do anything all alone."

There was no time to think about it, however, for Aunt Polly's brisk voice called from the stairway, "Hurry up, child! Put your hat away, and come down and set the table."

After supper, when she and Joe sat in the low doorway, trying to count the stars as they came out, Genie made another attempt to awaken a little sympathy with what had so interested her, but it was useless. Joe declared that he "didn't b'lieve that little heathens felt like other folks, and so it wasn't likely they cared how they lived;" anyway, his father said it was all nonsense, and Joe guessed his father knew. So Genie was left to plan and think alone.

"I wish I could do something; I wish I had something of my very own," she said; and she said it so many times within the next two days that Joe began to make fun of her. It was this that put a bit of mischief in his head, one day. Passing homeward through the meadow, his quick eye noticed a slight commotion, as of something unusual among the sheep. One had run down to the edge of the brook, and was running up and down the brook, as if in distress. A moment's watching flashed the explanation upon Joe's mind,—one of the lambs had fallen into the brook. Hurrying to the spot, he saw a small woolly head drop under the water, and, by the time it appeared again, he was ready to reach for it. Once it was just within his grasp, but the frantic struggles of the frightened little creature foiled him, and, when he finally succeeded in rescuing it, there was little evidence of life left.

"You're too late, Joe, my boy," said the hired man, coming up just then. "It's gone."

Joe's father said the same thing when he found him in the shadow of the trees where Genie had brought the lunch. "It's

dead, or so near it that there's nothing to be done."

"Here, then, you can have it, Genie; it'll be something for your 'very own' that you have been wishing for so long," said Joe, teasingly, as he met the little girl's pitying eyes. "Maybe your missionary folks that are so anxious for any little gift will take a drowned sheep."

"May I have it, Uncle Meggs, for my really, truly own?"

asked Genie, quickly.

"Of course, child, if you want it," laughed Uncle Meggs. "You'll only have the trouble of burying it."

But Genie was already hurrying away with it wrapped in her apron, and how she did work over it! By night, it had eaten a little, and was quietly sleeping in an old basket, behind the kitchen stove; and, though Uncle Meggs, Aunt Polly, and the hired man all said it would die, it lived and grew stronger, until, in a few days, it was able to go back to the field. Then Genie felt herself a woman of property.

"Uncle Meggs," she asked, soberly, "how much will you charge to let my sheep pasture with yours?"

"Well, seein' its appetite ain't very strong yet, and seein' you're pretty helpful 'round the house, I guess I won't charge anything," answered Uncle Meggs, with a twinkle in his eye.

It really seemed as if that lamb knew it was a missionary lamb, it did so well, Genie said afterward. It grew and flour-ished all through the fall and winter, and, in the spring, when shearing time came, there were two dollars for Genie,—the price of the wool. There was no missionary society in the place, and so Genie's money had to be sent by itself. She wrote a simple little note to go with it—not apologizing for sending so small a sum, for it seemed a great deal to her—but explaining how she came by so much that was all her own. But when, one day long afterward, there came an unexpected letter in reply, none of the family could help feeling a little in-

terest in the missive that had traveled so far across land and sea, and even Uncle Meggs was heard to mention incidentally to a neighbor "that letter that came to our Genje from foreign parts."

Then the letter itself—a pleasant letter to a little fellowworker, yet holding in its few pages a graphic picture of some of the work in that far-away mission-station—was interesting.

If it had been merely an appeal for help, Uncle Meggs might have considered it nonsense; but this was a letter of thanks, and it is pleasant to be thanked.

"And to think of her readin' to them little heathen away off there, all about Genie's nursing the lamb for 'em here at Springtown! Well, now!" said Aunt Polly. And Uncle Meggs really felt a glow of satisfaction in the thought that he had given Genie that lamb.

Nobody objected when there was more money to go, and, when it was time for a possible answer, Joe began to watch the post-office as closely as Genie did. By and by, there were other lambs as part of Genie's increase and revenue, and a division of her funds among different points brought other letters and wider interests. No one could have told exactly why or when the family first began to talk of them as "our missionaries" instead of only "Genie's," or when it was that Aunt Polly began to call for the reading of those letters when a neighbor came in, "because they're so interestin'." Indeed, it is doubtful if anyone really knew what was the beginning of the missionary society in Springtown; but there is a vigorous one there now, and into these narrow lines, bounded so long by the selfish walls of their own pursuits and interests, has opened a door of communication with God's whole wide world.-Kate W. Hamilton, in S. S. Visitor.

<sup>&</sup>quot;That, at the name of Jesus, every knee should bow, of things in heaven, and things on the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 10, 11.

## PUBLISHER'S DEPARTMENT.

It is desirable that subscriptions for the MISSIONARY HELPER begin either with January or July; and now, as July approaches, it is time to renew efforts, and swell the list by several hundred new names. All who have been interested in this work, and have not done all they purposed to do, have now an opportunity to continue or renew their efforts. Let all who have been considering whether they would subscribe, be re-invited. We expect the pastors and sisters to continue their efforts, and we believe that, with your help, at least five hundred names may be added to our list at once.

We are very appreciative of the effort that has been made by so many during the past few months, and the result is certainly encouraging. Our magazine wins its way on its merits, and we wish to have it put into the hands of those who are not familiar with it. Send for sample copies, and distribute among those who ought to take it. We are forced to admit that in all our churches there are those who are not interested in missions. Put the Helper into their hands; it will help to awaken them to their responsibility for the world's evangelization.

We would remind those whose subscriptions expire in July that prompt renewal is expected, and we hope that not one will

feel that she can afford to discontinue the magazine.

Each subscriber is needed for the work's sake, and we believe that each needs the Helper for her own sake. If you have had any thought of not taking the magazine longer, we suggest that you secure a new subscriber, and send her name with your own. We hope all agents whose clubs expire at this season will at once notify us, if there is to be any change in the number of Helpers sent to them.

We announce with satisfaction that Mrs. Rev. E. W. Porter has consented to act as agent for the sale of "Missionary Reminiscences," and also to receive subscriptions for the Helper at Ocean Park, during the Assembly season of '87. All those who appreciate the work that is being done for our mission cause

through these agencies, will gladly second Mrs. Porter's efforts. We have been surprised to learn that, in some sections of New England, the Helper has never found its way. We believe that, by united effort at Ocean Park, it can be presented to very many who will be found ready to subscribe for it. As Free Baptist women, let us improve this opportunity for increasing the circulation of our magazine.

#### EDITORIAL NOTES.

In response to the suggestion that each auxiliary choose a motto, the society at Bowdoinham Ridge church has selected the following: "And let us not be weary in well doing, for in due season, we shall reap, if we faint not." Let us hear from others. . . . Mrs. Emily Phillips Marshall writes: "I am helped very much by the aids to monthly meetings. I feel sure they will be a help to all societies that will take the HELPER in sufficient numbers to use at their meetings." . . . We are informed by a correspondent that the re-organization of the W. M. S. in the Belknap Q. M. should have been located at Laconia, instead of Lake Village, as stated in May number, . . . An earnest worker in Springville, N. Y., writes: "The HELPER is true to name. I wish it could be read by every woman in the denomination. I believe a new impetus would be given to mission work, if such were the case. I pray that the time may soon come when every pastor and every man and woman in our denomination shall be actively engaged in mission work. What might we not do then?" . . . It is a startling statement that is made by Dr. Duff, when he boldly says that the greatest hinderance to missions is the apathy of the Christian ministry. The publicity given this statement requires on the part of our ministers that one of two things be done: they should refute and prove the statement to be untrue by abundant facts, or, admitting the truth of it, there should be such an awakening and repenting as should at once change such an inconsistent condition of things. . . . We ask the especial attention of all our women to the statement of our treasurer, in this number. Let us rally at once to meet the needs of the hour. The Y. M. near at hand will furnish good opportunities for the women to consult together.

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY. Receipts for April, 1887.

| MAINE.   | 1       | Pawtucket, "Little Workers,"  |        |
|--|---------|---|--------|
|  |         | Miss Franklin   | \$2 50 |
| Augusta Aux., for support of Emeline                             | \$10 00 | Pawtucket, "Little Workers"   | 0 10   |
| East Corinth, Mrs. M. B. Win-                                    | 4.0     | Miss I. Phillips<br>Providence Aux., Greenwich                      | 2 50   |
| gate   | 10 00   | St., Miss H. Phillips, \$2 50;                                      |        |
| Lewiston Auxiliary, Main St.,                                    | -       | Miss Franklin, \$2.50; general                                      |        |
| \$1.10 for Inc. Fund   | 21 10   | fund, \$1.25  | 6 25   |
| Litchfield Plains Aux., for sup-<br>port of Tipperi, and balance |         | Providence Aux., Park St., Miss                                     |        |
| L. M. Mrs. L. King   | 13 00   | H. Phillips, \$3.00; Miss   | 6 00   |
| North Shapleigh Aux., for gen-                                   | 13 00   | Franklin, \$3.00<br>Providence, "Cheerful Help-                     | 6 00   |
| eral work  | 5 00    | ers," Greenwich St., Miss H.  |        |
| Springvale Aux   | 5 00    | Phillips, \$10.00; Miss Frank-                                      |        |
| Wells Branch Aux   | 8 00    | lin, \$10.00, Western work,   |        |
| West Buxton Aux  | 2 50    | \$3.43  | 23 43  |
| NEW HAMPSHIRE.   |         | Providence Aux., Pond St.,  | -      |
| Carroll, Rev. D. Waterman  | 1 00    | Miss H. Phillips, \$2.50; Miss                                      |        |
| Danville Aux., for Mrs. Light-                                   |         | Franklin, \$2.50; general fund,                                     | . 6    |
| ner's salary   | 5 00    | \$1.50  | 6 50   |
| Milton Mills church, missionary                                  |         | оню.  |        |
| Postsmouth Aur new \$4.00  | 7 00    | Raymond, Mrs. Sarah A. Hig-   |        |
| Portsmouth Aux., new, \$400,<br>H. M.; and \$1.00, F. M          | 5 00    | gins, \$1.00; Mrs. Jennie E.  |        |
| Strafford Corner, 2d F. B. ch.,                                  | 5 00    | Higgins, \$1.00 for zenana work                                     | 2 00   |
| VERMONT.   | 3       |   | 2 00   |
|  |         | MICHIGAN.   |        |
| Newport Center, Rev. L. L. Sowles, for support of Millie         |         | Hillsdale, Ida Phillips, Mission-                                   |        |
| Sowles with Mrs. Smith   | 2 00    | ary Society of F. B. church,  |        |
| MASSACHUSETTS.   |         | for Miss Ida Phillips's salary,<br>Hillsdale Q. M. Aux., for F. M., | 39 18  |
|  |         | Holton and White River Q. M.,                                       | 39 10  |
| Lowell Aux., Faith chapel, for                                   | ** **   | for general fund  | 2 42   |
| Sumnatti   | 12 50   | Montague, Dea. A. A. Parker,  |        |
| Coombs; \$8.00, Mrs. Light-                                      |         | for F. M  | 10 00  |
| ner, and balance L. M. Mrs.                                      |         | Van Buren Q. M. Aux., for F.  | c 00   |
| C. S. Frost  | 16 00   | М   | 6 88   |
| RHODE ISLAND.  |         | IOWA.   |        |
| Auburn church, Miss H. Phil-                                     |         | Delaware and Clayton Q. M.,   | .0     |
| lips's salary, \$1.25; and Miss                                  |         | for State work  | 18 75  |
| Franklin's salary, \$1.25  | 2 50    | WISCONSIN.  |        |
| Auburn "Crystal Band," Miss                                      | - 30    | Racine, Mrs. J. S. Hart, on L.                                      |        |
| H. Phillips  | 2 50    | M. of her daughter, Nellie  |        |
| Barneyville church, Miss H.                                      |         | Hart  | 10 00  |
| Phillips, \$1.75; Miss Frank-                                    | 17.7    | Sank Co. Q. M., for Wis. Dell                                       | 6 00   |
| Crosswille Any Mice H Phil                                       | 3 00    | school, with Mrs. D. F. Smith,                                      | 0 25   |
| Greenville Aux., Miss H. Phillips,                               | 10 00   | NEBRASKA.   |        |
| Pascoag, Young People's Mis-                                     | 10 00   | Jefferson Q. M. collection, for                                     |        |
| sionary Society, Miss Frank-                                     |         | F. M  | 2 00   |
| lin  | 5 50    | Tradal -  |        |
| Pawtucket Aux., Miss H. Phil-                                    | 60      | Total   |        |
| lips, \$12.50; Miss Franklin,                                    | 07 00   | LAURA A. DEMERITTE, T   | reas.  |
| \$12.50  | 25 00   | Dover, N. H.  |        |

